

THEIR HISTORY AND CULTURE

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before the humanitarian movement of the eighteenth and nineteenth centuries.

The motives impelling to assist relief activities have been mixed—in part the native milk of human kindness, in part the hope of accumulating merit in a future life (a Buddhist importation), in part the standards inculcated by Confucianism, and in part (as in the case of payments to the beggars' guilds) the desire to be relieved of further requests from the unfortunates.

RULES AND PRINCIPLES OF SOCIAL INTERCOURSE

The Chinese, like every other civilized people, have developed conventions for social intercourse, for easing the jars which are inevitable where human beings have to live with one another, and for promoting those amenities which are among the marks of culture.

Underneath the many conventions have been certain principles. One of these is an emphasis upon correct form. We have seen that from very early times the Chinese have stressed ceremonies. Confucianism especially made for the perpetuation and strengthening of this tradition. The *Li Chi*, or Book of Rites, was one of the five *Ching*, or Classics, most honored by the Confucian school, and other ancient collections on ritual, the *Li* and the *Chou Li*, were highly esteemed. *Li*, which included not only religious ceremonies but many social conventions, was regarded as one of the distinguishing characteristics of civilization. Right motives in carrying out the *tt* were looked upon as important, but careful observance of form was valued fully as highly. The correct performance of the *H* was believed to have important moral values.

and to be an indispensable feature of education and social control. The disregard of Westerners for Chinese *K* and the differences between the conventions of the Occident and China were long among the major factors making for irritation in official and unofficial intercourse between Westerners and Chinese. Even to-day, when the precise forms of the older *li* are passing into desuetude, the abruptness of Westerners and their seeming—and often actual—disregard for some of the general attitudes of mind engendered by the *tt* are not infrequently sources of more or less serious friction.

Another important principle is "face." "Face" in the Chinese